

The following is an English rendering of the Khutha delivered by Hazrat Khalifatul Masih, May Allah strengthen him, on November 15, 1991, at London. It is prepared by the Gazette editorial staff at their own responsibility.  
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After reciting the creed of Islam and seeking protection of Allah Hazrat recited Sura Fatiha.

Then he said:

Before I continue with the practical skill of calling people unto the will of Allah, it is necessary to correct two mistakes. In my last sermon, I recited the verse of the Chapter Al-Nahl, but while giving reference, I had read it as Anamal instead of Al-Nahl; please correct it. This reference would have been recorded in the cassettes. It should be corrected. The second mistake was made in a previous sermon to which my attention was drawn by a dear friend from Burma, Muhammad Salik Sahib. I referred to a prayer which is connected with Hazrat Moses (may peace and blessings of Allah be upon him) when he had migrated to Madian. There he prayed :

رَبِّ إِنِّي إِنَّمَا أَنْزَلْتُ إِلَيْكَ مِنْ خَيْرِ  
مُغَيَّرِ

O Allah, whatever of goodness Thou should grant me, I beg Thee of it.

While discussing this prayer, and, I had mentioned that when Hazrat Moses (p.b.u.h) married and his father-in-law was Hazrat Shoaib. This mention was made without any research because this is what the past commentators have written. I had not said it intentionally, after investigation. But in view of the old commentaries which I had read

during my student days, I remembered it and repeated it in my sermon. Salik Sahib has written to me from Burma that in his Tafseer-e-Kabir, Hazrat Musleh Maud (may Allah be pleased with him) has refuted this view with the support of verses in the Holy Quran. So after his reminder, when I looked it up, I found that Hazrat Musleh Maud (may Allah be pleased with him) has in fact given such solid arguments to refute this view after which one cannot have the remotest thought that one could declare Hazrat Shoaib to be the father-in-law of Hazrat Moses (p.b.u.h). One of the proof he gave was this verse of the Holy Quran :

لَقَدْ رَعَيْنَا مِنْ أَشْقَىٰ قَوْمٍ  
وَهُمْ لَا يَفْقَهُوْنَ إِلَّا الْفَرَقَ إِنَّ عِجَابَ الْمَغْدُورِ

(7:104)

Hazrat Musleh Maud says that this mention has been made after the mention of the people of Shoaib. After concluding the narration of the people of Shoaib, the Holy Quran says:

"Then after them we send Hazrat Moses with our clear signs to Pharoah and to his chiefs, so reflect and see what kind of an end is met by the wicked."

(7:104)

This verse is conclusive. After reading it with the sight of Hazrat Musleh Maud, one is amazed how this could be overlooked by

the old commentators. In such things, there is no blame on anyone. Once a story starts, there is a sort of a covering over ones eyes. I have read the Holy Quran hundreds of times, but my mind has not gone to this either that this verse is clearly rejecting the view that Hazrat Shoaib was the father-in-law of Hazrat Moses (p.b.u.h). May Allah grant Hazrat Musleh Maud in his mercy and grant him limitless high stations. After the Promised Messiah (p.b.u.h), the way Hazrat Musleh Maud has been enabled to serve the Holy Quran and to bring out the deep wisdom of the Holy Quran and present it to the world is unprecedented. Such commentators are born not just in centuries, but in thousands of years. So the capacity which Allah had granted him to explain the Holy Quran in a unique style, supporting it with other verses of the Holy Quran is such a great blessing that Jamaats should benefit from it and should convey this blessing to their friends also. Tafseer-e-Kabeer, his detailed commentary, has been published and is available throughout the world. The first 5,000 sets or thereabouts which we had published have all been sold, therefore I feel that it should be accessible in at least 5,000 homes, but it is difficult to say exactly how many of them have benefitted from it. So I am reminding you, by the way, that even those that read it once cannot remember it all, therefore, from time to time, when you are enabled, as you recite the verses of the Holy Quran, you should find time to look up their explanation in the Tafseer-e-Kabeer of the Holy Quran also. Those who will study it will notice that each time, their knowledge will increase; the spiritual enjoyment they will receive cannot be measured. At gaining each new point of wisdom of the Holy Quran, a new wave of spiritual enjoyment is stirred in ones soul, and it is not an

enjoyment that can be found in worldly enjoyments.

Now, I will turn to the subject which I had started last Friday concerning the practical skill of calling people unto Allah. With the subject of preaching, the Holy Quran has always put emphasis on wisdom and patience. I had submitted, in my last sermon, that I will, insha'allah address the office bearers, the organizers and the Amir, and will try to explain to them as to what responsibilities are placed on them according to the Holy Quran. Their greatest responsibility is to pray, which is the essence of wisdom and the soul of wisdom. So I remind those who have some responsibility of organizing the work of inviting people to Allah, that they should always pray for themselves as well as for those who are serving under them, that Allah may grant you the highest pearls of wisdom. Whatever wisdom the Holy Quran expects of a believer, may Allah grant you that wisdom with His Grace and may your preaching be affective and fruitful. It should not just be an effort, but a productive effort. In this connection, you should always remember the saying of Hazrat Isa (p.b.u.h), "A tree is known by its fruit." These words carry deep wisdom and have many meanings. One meaning is that a tree which does not bear fruit will be a barren tree. No matter how much one looks after it and waters it, even if it appears green and flourishing, if it does not bear fruit, then the tree deserves to be felled. It has no relevance as a fruit tree. Therefore, wisdom demands that you should appraise your tree according to their fruit. One must check the quantity of fruit. If the effort is continuously increasing, the expenditure is rising and you are working hard and the whole Jamaat appears to be active, the files are full of pages upon pages of reports on preaching activities, but when you come to the results, you find that the same number of few people that were converted before were converted

this year. The first duty of the office bearers is that they should examine their work and the method of their work, and should examine it with a deep and detailed look. What kinds of means they have used so far and since when they are using those means, and as a result of those means, whether there has been some fruit or no fruit. If there has been no fruit that it is not necessary that you should consider those means to be useless, but you will have to look at those who have been using those means. There are many other causes also which are connected with the use of the means and at each level, you will also have to see that whoever is using the means, what is his own condition? Is he accustomed to pray and whether or not he gives personal attention to this work with full sincerity and concentration. Therefore the investigation and the examination of the means, the condition of those who are using those means and their assessment, and then to examine their capacities to see whether or not each person is using the tools according to his capacity, is such a wide subject that if the office bearers were to pay attention to this, they will realize that it is not a thing of a day or two. It demands continuous attention and hard work. In this connection, I want to put a few things before you in more detail because I have given such advice repeatedly and those cassettes were also sent to all the Jamaats. But since it has made no effect in most of the countries, it is my duty also that I should take account and see what shortcomings there were in the means that I had adopted; and if I were to present it again, what new way I should present so that those things which remained fruitless before should now bear fruit. It is with the Grace of Allah that the land of the Jamaat as a whole is fertile and the notable successes which the Jamaat has achieved as a whole in the last few years bears witness that, with the Grace of Allah, these words of advice have not proved useless and the hard work has not been wasted. Allah, with his Grace, has certainly made them to bear

fruit. But how many lands are there which have returned the seed multiplied? It is essential to see this also. There has been an overall increase, and there has been an exceptional increase, but it has not happened everywhere. There are many such areas of advanced countries, for example; Europe, America and other similar areas such as Japan. And there are countries in between, the developed and the undeveloped countries, some of which are linked to the Third World, some to the Second World, and some to the First World. Various levels are found at various regions. If you examine their situations, you will see that so far, in most of the countries, as a result of these means, notable progress has not been made. However, where the progress has been made, I have analyzed it. I have found that where with sincerity and hard work that Amirs and his team of workers have done real work with full attachment, the means which I had mentioned have proved effective. Therefore, there is no need to change the means. The need is to remind the members again and again and to explain to them the methods of using those means. It is necessary to look at those shortcomings as a result of which hard work is sometimes wasted and the trees do not bear fruit.

This subject of growth and development is the essence of the entire universe. Reflecting over the universe, whether before the start of life or after the start of life, a man finds many fruits of wisdom and he finds many formulae for personal spiritual progress and for the progress of the Jamaat. As a result of my reflection over all these things, whatever wisdom Allah grants me, I have been explaining it on various occasions and without doubt, these words of advice spread over scores of hours which are available in various audio and video cassettes but they remain concealed. I explain these things, but they are not conveyed to a large majority of the Jamaat. Whatever capacities of growth and development are in them, they are not nurtured. That is why I have been putting



emphasis that the office bearers should not consider it sufficient to understand my words and then convey its summary to others. They should try to bring out the hidden tapes on these subjects and should try their best that those Ahmadies who have a passion for Dawate-illalla, these cassettes should be played to them. The members of the Aamila committee should listen to those cassettes and should hear them again and again because as a result of listening, with the grace of Allah, they will learn some new methods and at the same time, they will themselves be motivated. When a man decides to do some work and read some articles on the subject, then, as a result of new knowledge, he finds new light but he thinks that he has been fully enlightened. He does not know that the journey of light is unending. After one light, there is another light, and after that, there are further lights. Those who wake up in their dreams do have an awareness of awakening and they learn as to what is an awakening. But when they truly wake up and open their eyes, then that knowledge is altogether different. After waking up, one rubs his eyes and his condition changes when he washes his face, gets ready and comes out. Then, when he steps into sunlight, new lights develop in his wakeful state. In his daily routines, man remains ignorant of many things, but when he develops an inner awakening, he gains a new light at each step and he feels that he has woken up. When a man gains further steps in the in depth knowledge of the Divine, then at times, even the greatest Sufi's had felt that we had not really woken up, it was only a relative awareness. For instance, Mir Dard, an Urdu poet, has expressed this deep knowledge in a couplet, as his regret:

دائے نامی کہ وقت مرگ یہ ثابت ہوا  
خواب ساجر کہو کہ دنیا حسنا و حسنا

"How sad, that at the time of death it was clearly established that whatever we saw was nothing but a dream and whatever we heard was fiction."

So the reality of dream and fiction are not facts as such, but mostly, our realities which we think are facts, their own realities are like that of the dreams and fiction. This is a general condition therefore, one must not be confident at any stage to think that their travel to light has been completed and that they have achieved everything. This is a station of humility which gives new spiritual training. No journey is possible in the world except with true humility and no journey is possible without light. So I make this humble request to the office bearers, that whatever things have been explained to them regarding this subject, they should listen to it themselves and listen to it attentively and then should take account of their own self. Similarly, the people they want to use in this work, whose hearts they want to excite, rather than conveying my message in their own words, they should convey it to them in my words. I do not say this because of my misplaced pride. Actually it is difficult for me to say. Because it is connected with my person, but I have to control my feeling of shyness and say this so as to discharge my obligation. Whatever things Allah makes known to a Khalifa concerning religious matters, Allah also teaches him its style. The expression and the deep truth you will find in his talk, may be found occasionally in others talk, but generally, there cannot be the same genuineness in all their talk and it cannot create the same effect. Secondly, a listener is not influenced only by what he hears, but often he is influenced by the person who is speaking those words. This is such a secret of human nature. Without understanding it, you cannot do your duty to serve the faith. There is a unique impact of the words of God and you may try in hundreds of thousands of ways to explain it in your own words, but as long as you do not explain the thing quoting it from the Holy Quran, you cannot produce the same effect. Also, there is great influence in the words of the Holy Prophet, Muhammad Mustafa (p.b.u.h), that over 1400 years have

passed and it has not decreased in the least. It is a power which has an everlasting light. It is a speech of which you will find no other example. It is no exaggeration that after the Holy Quran, that if there is any living speech, it is the words of the Holy Prophet Muhammad Mustafa(s.a.w.s). With the blessings of the Holy Prophet (s.a.w.s), this power was then granted to Hazrat Promised Messiah(a.s) and for that very reason, I have always been stressing that the Jamaat should pay attention to his writings, especially to the Malfuzat, ten volumes comprising of his talks and discussions which were written down and published in his lifetime in various newspapers and magazines. The life-giving power for the sick and the weak and the feeble of this period which is found in the advice of Hazrat Promised Messiah (a.s) has not been seen anywhere else. After reading only a few sentences, a man is shaken out of sleep. Even reading subjects about which one already knows, one always gains new lights and granted new spiritual pleasures. The reason why the man speaking the word also influences is that the station and the position of the speaker creates love in the heart. The heart feels attracted to him. As a result of love the words develop more effect. Secondly, speakers who are nearer to God, their words are also nearer to God and comparatively they have more effect. Therefore, in the time of each Khalifa, whatever is the situation, the advice of the Khalifa of the time will certainly be more affective than all other advice. It is because of his nearness to God and also because of the responsibility that Allah has placed on him, that He grants him light also.

The first advice is that you should understand these words of wisdom and should not take them lightly, but should try to uncover those buried in audio and video cassettes or writings. And if you cannot include the whole Jamaat with them. It is a very difficult task and I know it, I have worked in all fields. I know it is easy to say

but difficult to do. But it is necessary that the most difficult task should be done and it can be done to some extent. So I do not ask that you should do these things instantly, but that they should be given due importance in your programs. They should be given priority in your programs. Then, as a result of it, you should continue to examine the situation at all times as to how far you have conveyed, the words of the Khalifa of the time.

To accomplish these objectives, you should set up an organization. It is not possible for an Amir, that besides discharging all of his responsibilities, he should also supervise all the things in details at all times. But the final responsibility is his and he has to keep watch over everything. Wherever the eyes of the Amir become negligent, there will be darkness in all directions. Therefore it is essential for the Amir to establish an organization which creates helpers for him. When I say this, then suddenly that verse comes to mind again and that prayer is most essential that :

رَبِّ ادْعِلْنِي مَدْعَلٌ صَدِّيقٌ  
وَتَحْرِيْجِيْ خَدِيْجٌ صَدِّيقٌ وَاجْعَلْ لِّيْ مِنْ اَمْرِكَ سَاعَةً مُّجِيْزَةً

"O my Lord, make my entry an entry with truth and make my departing a departing with truth and grant me from Yourself, a helping power."

(17:81)

This prayer is linked much more to spiritual journey than to physical journey and whatever stations were going to be granted to His Holiness, Muhammad Mustafa (p.b.u.h) in his spiritual journey, this prayer is connected with those stations and it tells us that every stage which is completed is completed with a helper and not with one's own effort. Therefore when the Amirs and other office bearers will start work with this prayer and make plans, I have firm faith that, Insha'Allah, they will be granted new light new helpers.



This is not just logical reasoning but is based on experience. I assure you, that if you have full trust in prayer, and have sincere trust, then you will not only get day to day helpers, but get such helpers about whom Allah assures you that they are a result of your prayers. Such people who were previously negligent will come to help you whom you did not expect, and the subject of Naseer (helper) manifests in the real world as though the Grace and Blessings of Allah comes embodied from the unseen into the form of helpers. In the real life, you see those helpers.

The helpers who are granted by Allah have power. This is a deep and wide subject, which this prayer of the Holy Quran has explained to us, that it is not necessary that the helpers of the world should possess powers of help. But the helpers granted by Allah are given the surety of triumph. The helpers which you get as a result of this prayer, about them Allah says that you had asked for Sultan-al-Nasira (helpers with power) and you have been granted powerful helpers so that you should recognize that whatever you have received is as a result of your prayer. Sultan means victorious. An emperor is also called Sultan, because he possesses the power, and is able to do what he wants. Sultan is a great word, it denotes who will have discursive power, they will have the capacity to triumph, who will be able to do what they will wish.

If you need to receive such helpers, then you should say this prayer at the start of this journey and should say this prayer during this journey. At the time of taking of account, you will have to keep many things in view. For instance, before the journey, it is necessary to see where you stand. To examine the whole situation, and to see as to what means we have been using. It is necessary to take account, but you will have to see it with a deep insight into the reality. You should not see it in the language of the

reports, but you have really to examine it and see it and test it. What should have happened and has happened or not? If it is happening, how far it is happening. All those who work say that whatever means were within their power, have been used. We sent circulars and reminded the members of the Jamaat repeatedly and told them that through literature, through other means and by developing contacts, by inviting people to meals and by playing video and audio cassettes to people, you should preach. We have done all this but still there is no result. Those who have done everything, should first see whether they have really done everything or not, whether the thing progressed and was translated into action or not. The Secretary Tabligh after he writes to us in his report that we have used all means, whereas this is not correct. If the Secretary Tabligh were to go to the field and see whether the water has reached there, he would realize that the reports were all talk and no substance. They remained mere words and no action was taken. If something was done, it was done only by one or two people and the rest did nothing. To keep an eye as to how to review the actual work is a vast subject and it will not be possible to cover it in today's sermon. If another more important subject does not have priority, I will, Insha'Allah, put it in more detail before you in the next sermon. For the time being, I want to tell you that the Amirs should organize this whole work in a new way. One meeting of the Aamila Committee is not enough. You will have to call such meetings time and time again. Even if you have to take a few days off your jobs and hold emergency meetings and sit together day and night to make such reviews. The aim should not be that we will be satisfied with our past situation because it is a great work that we have to do. If we will not do this work, then we will be living in dreams, and if we die in this state than this couplet of Mir Dard will apply to us also:

وائے ناکامی کہ وقت مرکب یہ ثابت ہوا  
خواب تھا جو کچھ کہ دیکھا جو سنا افسانہ تھا

"How sad, that at the time of death, it was clearly established that whatever we saw was nothing but a dream and whatever we heard was fiction."

So we have to change this dream into reality; this is the aim. We need to make a resolve for this. We need to accept this challenge. You need to make this decision that in any case, we have to bring about a change. You need to have a firm faith that the Jamaat to which you belong has this capacity. Each Ahmadi has this quality that he should multiply from one to two and two to four. The seeds are not bad, they are not being used correctly or as they lie there, they start decaying. It may be somewhat similar state but there is certainly capacity of growth in the seeds. The law of nature that we see in the world shows us that some people in the world are certainly unproductive but the majority is never unproductive. The majority have the capacity to prosper. So, if the majority appears to you to be sterile, then you have no right to lay blame on the law of Allah. You must never be so emboldened. You must most certainly think and conclude that Allah has given us good seeds but it is because of our own negligence that some disease has become afflicted them or misfortune has struck them as a result of which they do not grow and flourish. It is a certain and unavoidable conclusion which you must draw before your journey. Otherwise, the result which should be there at the end of the journey will not materialize. You must also understand this clearly, that at the start of a journey, its result is already settled, which in the scientific terms, is called blueprint. The Holy Quran has put light on the subject and the sayings of the Holy Prophet have also put light on the subject, that before the creation of the universe, the blueprint of man did exist. A blueprint of the Holy

Prophet Muhammad Mustafa (s.a.w.s) was in the knowledge of Allah and existed in His decree. So, if you kept in your mind a complete system for your preaching effort and made this resolve, full resolve, then we will certainly translate our mental picture into action. Then I assure you that your effort will certainly produce the result. But if, before starting your journey, you do not even believe, if before the journey you think that ours is only the duty to tell them, but the careless attitude continues: ever since we have seen people listen in the same way and then forget about it. Some people do remind them, but then neglect it and then the old story is repeated again and the same state will continue. When you have already concluded this, then the conclusion you have made is of your defeat. Your blueprint is sick but the seeds are not defective. It is the seed of your brain which has become sterile. Therefore, with a clear mind and with sharp sight, you should examine it fully as to what journey you are going to take and what are your high aims. If you have firm faith that these aims can be realized, then I assure you that they will not remain impossible. The same English phrase fits here which says: "A man did not know that the work he was going to do was impossible, so he stepped ahead and accomplished it". To feel that something is impossible is the greatest disease which defeats all plans. Even if outwardly you don't say it is impossible, and you bow your head and say "Yes sir, we have heard your advice, Ahmadies do have this capacity, by the Grace of Allah, that they can multiply from one to two", saying this, you can apparently support this view, but in practice, this disease will be found in your thinking, "that what you say is right but people continue the same way. These are imaginary and idealistic things. These are ideal words but it has never happened in the world of action. It is alright, we will try, but the result will be the same as has been in the past". If you think this way, you have put an axe on your



roots right from the word go. If the desires suffer a death, how can they produce results? You should wake up, and become aware and have firm faith that as Allah has put the capacity of growth and development in most of the seeds, He has granted this capacity to most of the people, that if they go about in the right way, Allah will grant them children. Similarly, the Jamaat of Hazrat Promised Messiah(p.b.u.h), like the Jamaat of prophets in the past generally have this capacity that it shall grow and develop and bring about a great revolutionary change in the world and that it should not itself become diseased during the time of this change. Those religious communities who bear fruit late develop through such means which are not in their control. It is the promise of the decree of Allah that "I will prevail and will make you prevail". The situation of the time changes in such a way that the majority of the people join them, but it is not necessary that they should retain good qualities. It is not necessary that they remain pious. There are many religious communities who become diseased by the time they triumph. When the followers of Hazrat Isa(p.b.u.h) were weak and small in number, they had good capacities. There were such people among them, in large numbers, that kept alive the Unity and remained attached to the Unity and kept the standard of Unity hoisting high and remained firm on the Unity of Allah. Their mention is found in the Holy Quran as the people of the caves, but when Rome was conquered by Christianity, it was conquered at a time when the trinity had spread. Now, the question is that Allah did fulfill the promise of victory because that was the promise made to Hazrat Isa(p.b.u.h) but it was a diseased victory. As a result of it, however, it was not the case that the world received no benefit. I have put light on this subject before, that the true religions, despite becoming corrupted, keep alive many of the qualities. And it has never happened that from the true religions, even if they have become corrupted, the world

had not received any benefit. If the benefit is not received in one way, it is received in another way, but they do not gain their higher purpose because the higher purpose of every religion is to establish the Unity of Allah. So it is a great misfortune of Christianity that they gained victory in such a state when they had lost their hold on unity altogether and there were not many who remained firmly established on unity. So this is not the only debate, that you have the capacity to grow and flourish, but you should use this capacity at such a speed that your spiritual capacities should still be living and should not have corrupted. If you were given victory in a diseased state, then there will not be any notable benefit. There will of course be some benefit, but you will have been defeated in your higher aims. Therefore, I assure you that the speed of progress is deeply linked to the protection of values. If the nations are not granted victory for a long time, then sometimes, gradually, they begin to rust. They start becoming overwhelmed by the other societies. Therefore, the societies should develop a power which is attained if they continue to increase their membership. If the power which develops with this firm faith that we are prevailing, as a result of it, by the grace of Allah, the values are also protected. Otherwise, as a result of not gaining progress for a long time, or as a result of easy going, gradually, whatever man had achieved begins to slip away and the nations begin to decline spiritually. Therefore, there are many such reasons, many such causes, by keeping them view, I am certain that for the continuous protection of our spiritual lives, it is necessary today to move ahead at great speed. Today, we need such countries where Jamaat Ahmadiyya should prevail and present a successful society before the world. Otherwise, the new generations will no longer have faith in the health of their societies. There are many people that when you talk to them they say, "OK, Ahmadiyyat, very good; but where is the place that Ahmadiyyat has transformed the



people and has established a peaceful society as a result of which we can say that yes, for the rest of the world, this experiment is worth copying?" We do not see any such country. We may see some towns, but they are such towns where as a result of the overwhelming influence of other societies, there is a mix up of good and bad values. We cannot show any town about which we can say that yes, it represents a pure Ahmadiyya society because only Ahmadiyyat has influence over the city and it has been protected from all other influences. This only happens when you have attained dominance. I don't have the least interest in political dominance, but I do have interest that Ahmadiyyat should attain social and cultural dominance and that does not have a link with political dominance. Even if you don't have the least care for politics, you need to gain cultural dominance in the countries and this dominance cannot be achieved without attaining a majority in numbers. Therefore, besides other things, it is most essential that we should start spreading, flourishing and advancing with great speed and a revolutionary change is brought about in every country. So the Amirs and other workers with them should at least understand the importance of this subject. It is the most important subject. Whether it is America or other countries of Europe, there, such values are flourishing which are opposed to Islam and with new resolve, these forces are making plans to attack Islam. In such a situation when you are weak, you are so weak that your society does not possess inner strength to protect itself. How far can you fight this battle? Through prayers and with continuous hard work, you may protect some generations but the people who live around you as a nation, they cannot be influenced by you. They may be influenced as individuals but in which country can you say that the Ahmadi society has gained dominance and has become a model, and the eyes of old citizens of the country are being attracted to that society? So long as this does not happen, there can

be no surety of protecting our social and cultural values. Therefore, especially in European countries, Ahmadis should be shaken out of sleep and should realize that although they are apparently awake, that they are in fact, still dreaming. They should wake up with new aims and with new resolve, they should make new plans. With prayers, you should start this journey, which in most places, has not been started yet. With great satisfaction and with self confidence, some Amirs in Europe write to me that, with the grace of Allah, with your prayers, we have won seventy converts this year, whereas last year there were fifty five, for example. I say to them, may Allah have mercy on you and if my prayers are such than may Allah have mercy on me also. I pray that thousands should change into hundreds of thousands and they are telling me that with your prayers we have gained seventy new members. May Allah forgive me, what kind of prayers there are which, God forbid, are unaccepted. But the prayers are accepted when those for whom the prayers are said, they should try to develop capacity in them. You must remember, that prayers are not accepted even for your children if the children do not have a capacity to deserve acceptance and they have no desire for prayers so it is an amazing subject of Allah's decree:

"Whoever wants can believe and whoever so desires, can deny the truth."

Each man's hopes and desires have a deep link in molding his life and just prayers from others do not work as long as he does not develop a desire to walk in the direction of those prayers. The winds do help in our journeys. In the journeys at sea, or in other journeys, the winds also help the aircrafts, the cars and those who are walking, but if one is traveling against the wind, how can it help him? The subjects of prayers, in a way, can be compared to the winds. You must remember that your prayers for yourself, for my prayers, for the prayers for those pious

leaders that have past before, and they left this world praying for the coming generations, will only be accepted when you will resolve to walk in the directions of those prayers, not only will make these resolves but will try to translate these resolves into action, then you will see that with the grace of Allah, your speed will receive extraordinary divine help. Therefore, this news of seventy, eighty or two hundred conversions from Europe, or America or Canada are so painful that one is amazed as to what has happened to them. Why don't they reflect that these numbers have no relevance, and why don't they have this firm faith that if a few members of the Jamaat of Hazrat Promised Messiah(p.b.u.h) are winning a few more people, then why are the rest of them sterile. They are not sterile, you are not creating such surroundings for them in which they can flourish. You have not given them training and have not helped them. You have not fully reflected on your problems and have not examined as to how you are preaching and what defects remain in it, what methods you should have used which you have not used, what methods are there which are mentioned in the reports but are non-existent in the world of action. Without this analysis which I term "taking of account" your journey cannot start. Therefore the first advice which is the last advice of today's sermon is the same, that you should take account. you must know fully that what is the situation of the Jamaat in various places, what capacities do the people have, who are those who do have the ability to grow and develop in the field of preaching, that if you explain to them a little and lead them by the hand, they can walk. How many there are who are still below this level and their capacities are concealed? You still need to work hard. After examining all these aspects, when you will know yourself fully as to where you stand, this is what is called "taking of account" and I assure you that it is this very accounting, the other name of which is light. Before each journey, if it is

a journey in darkness, one needs light, and taking of account grants you light. If you will start your journey without taking account, then you will stumble, you will not know which directions you should follow. Even if you cover that journey, it will be covered with great difficulty and with great suffering, but it will never be covered at speed. If you are granted light, then it repels darkness and advances ahead, and taking you with it, it moves you with whatever speed you wish, and with great force, certainty and courage, you can cover the paths of frightful journeys because you can see the dangers from a long way off. You come to know where there are some dangerous animals, where there are boulders and where there are ridges, and where the edge of the path is and where there are bushes, where you should put your step and where you shouldn't. These things are known by taking account, so after prayer, which has priority and will always have priority and will accompany you, you should take your account before taking on the journey of preaching. You should take account of the things which I have pointed out and then after this accounting, what should be your next step to formulate your plans. I will discuss some of its detail, insha'allah, in my next sermon and I hope that the Amirs of all the countries of the world, their colleges and their Aamila committee, no matter whether they are connected with the Isla-ho-irshad department or not, all of them will make their higher purpose in life, that from the view of preaching, they will bring about a revolutionary change in the Jamaat. We will create a new atmosphere, we have to create a new earth and new heavens because, in this decaying earth and decaying heavens in which we breathe today, our journey cannot be covered. The majority of our capacities are sitting idle. The powers of growth and development which Allah has granted us and the surrounding we need to flourish, that surrounding is still not available. Therefore,



I will insha'allah put more light on this. May Allah enable us that we should wake up ever so quickly and after waking up, we should start journeys of new awakenings, new lights should be granted to us, our speeds should increase and before our eyes, we should succeed in spreading the life giving faith of Hazrat Muhammad Mustafa(s.a.w.s) throughout the world. Ameen.